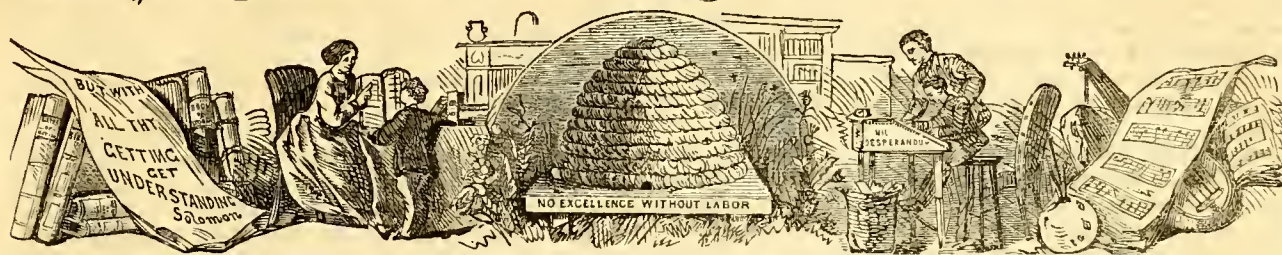


Holiness to the Lord!

The Juvenile Instructor



VOL. 5.

SALT LAKE CITY, SATURDAY, OCTOBER 1, 1870.

NO. 20.

HUNTING AT THE CAPE OF GOOD HOPE.

IN the year 1493 the Portuguese navigator Bartholomew Daiz, who was exploring the south-west coast of Africa, was driven out to sea by a severe storm, but succeeded in landing at Algoa Bay, on the south-east coast of that continent, having thus accidentally doubled, or passed round the Cape of Good Hope, he being the first European; of whom we have any account, who succeeded in crossing the extreme southern point of Africa. On his way back to Portugal he saw the Cape, and gave it the name of the Cape of Storms. The king of Portugal, how-

embraces the whole of the most southern portions of the continent is now known as Cape Colony or the colony of the Cape of Good Hope.

It is a scene on the borders of this colony that is represented in our cut. A hunter, possibly Gordon Cumming, is chasing a herd of the wild animals, so abundant in that region. In those parts are found lions, buffalo, quaggas, springboks, giraffes, zebras, and many others. In our picture the most noticeable animals are the zebras and the giraffes. The former have been so lately described in the



ever, gave it the happier name it still bears, as its discovery gave hope of a new and easier way of reaching India, the great object of all the maritime expeditions of that age. Four years later the great navigator Vasco de Gama, doubled the Cape, and carried the Portuguese flag into the Indian seas; still his countrymen made no permanent settlement at the cape; but the Dutch who established themselves in the East on the decline of the power of the Portuguese, founded a colony there which gradually extended its power over the surrounding regions. In 1806 the British occupied the country, and it has since remained in their possession, having been finally ceded to Great Britain by the King of the Netherlands at the peace of 1815. The country now belonging to the British which

pages of the JUVENILE that we shall not now refer to them; but will devote a short time to the Giraffe or Camelopard as it is sometimes called.

This is the tallest of animals, its long tapering neck and very long fore legs strike every one with astonishment, the first time they behold it. It is unlike all other animals, but probably resembles the deer kind, more than any other family of living creatures. The horns of the giraffe differ both in texture and shape, from those of all other quadrupeds, forming, as it were, a part of the skull, and consisting of two porous bony substances, with which the top of the head is armed, and which are placed just above the ears, and crowned with a thick tuft of stiff, upright hairs. The neck is furnished with a very short stiff mane.

The fore part of the body is very thick and muscular; the hind part, thin and meagre. The giraffe when full grown, measures seventeen feet from the top of the head to the fore feet. The color of the giraffe is a light fawn, marked with numerous large spots or patches of a much darker hue. One of these animals, about two thirds grown in a menagerie of the old world, eats daily, eighteen pounds of clover hay, and eighteen pounds of mixed vegetables consisting of carrots, mangel-worzel, barley, split beans and onions. By way of drink, it consumed four gallons of water.

An animal of rare beauty very much resembling the giraffe has been captured this year by a British officer near the McKenzie river, a large stream of British North America, emptying into the Arctic Ocean. The animal was taken when quite young, is now quite tame, and follows its keeper like a dog. It is about four months old, and generally stands about five feet high, but when it raises its head to its full height, it then reaches about seven feet. It is of a dark brown color, has large eyes, and is very fleet, being able to outrun the fastest horse in the neighborhood. Sir John E. Pakenham, the gentleman to whom it belongs, is now taking it to England, where it will no doubt excite much interest amongst naturalists as the first specimen landed in that country, of an animal until lately unknown on this continent.

G. R.

[For the *Juvenile Instructor*.]

Chemistry of Common Things.

CONCRETIONS.

BESIDES corals and other fossils, there are concretions found in the earth, that frequently resemble organic substances. The shape of these concretions varies, it is seldom that two are seen precisely alike. Their chemical composition has little to do with their form; in this respect they differ greatly from crystalline formations which are definite shapes, determined by the nature of the crystalizing substance. They are frequently calcareous formations that are made up of the substance of which limestones have been formed, namely, corals, corallines, shells, erinoids, &c. Sometimes they are siliceous, that is, made up of the substance of flint in solution. A former article on "silicon" may be read with interest on the nature of silica, (vol. iv, page 171); or they may be *feldspathic* (of the nature of *feldspar*) in composition. In shape many are round or sphere like; for this reason they are called "geodes," a word that conveys the idea of being shaped like the earth. Some have very singular shapes, resembling animals or vegetables, &c.; these generally get the name of "petrification," added to the name of the thing they resemble, to designate them. Thus there are petrified turtles, skulls, toads and cats-eyes; a concretion resembling vegetable matter is known as "petrified sage-brush."

The geodes are sometimes very beautiful; when broken open they resemble a crystal grotto. When the substance of a geode is made up of different colors in bands, from the outside to the centre, with crystals in the middle, it receives a name peculiar to itself, to distinguish it; as, for instance, a chalcedonic, or an onyx geode, &c.

Some concretions are partly made up of mineral matter that shoots into stellar forms from the centre; or, at

times, a set of concentric layers may be formed. There is no end to the combinations of form that matter assumes in forming concretions. But let us try to form an idea how concretions generally are made, then the principle will apply to all of them.

Fluids are continually moving about in the rocks; water containing carbonate of lime that has been dissolved by carbonic acid and silica in combination with alkaline matter. When, by infiltration, these fluids permeate a sandstone or other rock, they may either chemically combine with, or mechanically remain in combination. In either case a concretion may be formed; the matter hardens, and, when solid, differs in its nature from the surrounding soil in which it is imbedded. If the fluid has spread itself in every direction alike, which it is very likely to do, the form is more or less symmetrical, and is likely to be spherical, or approaching to that shape. If the fluid has passed along a stratum of rock, and penetrated by infiltration into different parts of the same stratum, the concretions formed will generally be more or less alike. This is the reason why flints are found in rows in limestones, and round pebbles in our red sandstone.

But at times there are hollow cavities in rocks that may have been formed by worms or other soft animals; sometimes the roots of trees decay and leave cavities; or, animals buried up may perish, and every atom of organic matter be removed. When a solution of silica enters such a cavity it begins to solidify and take the shape of the cavity, as it would do that of a mould. Such concretions are known as "casts," they are generally hollow and filled with crystals.

Concretions may, however, be formed when there is nothing whatever to give shape to them; there is no accounting for the diversified shapes of such; a leaf falling in may give its form to a part, or the grass that is growing on the spot. The beautiful concretions of the soda springs are adorned by deciduous leaves and even insects that fall into them.

Some concretions are very wonderful on account of their symmetrical form; and they are not less so because they are found not to be "petrifications" of organic bodies. It is certainly a disappointment when we have possessed and prized a remarkable bone of some supposed animal that existed before the flood, to find on examination that it is merely a concretion of carbonate of lime; or that a "petrified cats-eye" is nothing but merely a concretion of silica, colored in the centre by oxide of iron, and surrounded by crystals that had their origin in the centre of a "geode!"

BETH.

QUICK TEMPER.

DON'T fancy, young people, that, because your quick temper causes you a good deal of trouble, that it is a thing of evil and only evil. Your quick temper, like all the rest of your qualities and powers, is a gift from your loving Creator. He gave it to you in love; it is good for you; it is part of your arms and equipments in the battle of life. You will have need of it before you are through with its conflicts. A quick temper is a bad master, but a good slave; when you let it get control of you it is your master, and leads you into a great deal of wrong. It takes possession of you like a little fiend; it flushes and bloats your face, it kindles your eyes, it scowls your brows, it gnashes your teeth, it clinches your hands in fists, it thrusts out your feet in kicks, it causes your tongue to hiss out hateful words, that you would find it impossible to speak when you were your own natural self; it gets you into evil that perhaps a lifetime cannot undo.

But a quick temper is a good slave; Make it your slave; conquer it—hold it in obedience to your will and it will serve you well, and your own character will grow in

nobleness and strength from the effort at conquest. The highest excellence of character comes from subduing evil and rising above it. If you have a good deal of the evil in your nature, you will make a great ascent when you get above it, and you will stand higher and be stronger—more virtuous than any one naturally amiable, who has had no struggle and gained no victory.

We are apt to think that a meek person must be a spiritless, passive body, with no temptations to get angry. I do not think this is what God means by meekness, for Moses, the meekest man that ever lived, had, by nature, a quick temper. You remember how he once *killed* a man who was unjust to another, how he meddled in other people's quarrels, how he threw down and broke the tables of stone on which God had just written the ten commandments. You remember, too, how he assumed, that he had brought the water out of the rock, and not God.

If you are troubled with a very ugly temper, you have a great field for conquest. Alexander the Great once wept because he had no more worlds to conquer. You will probably never be reduced to this extremity. You will have something to conquer if you live to be a hundred years old, but, day by day, with each victory, you shall enter upon your certain possessions.

The Bible says the meek shall inherit the earth, and I used to think this was very strange. I supposed that meek people meant spiritless people, and if *they* ever were going to inherit the earth it would be a long time before they came into their property. But I see it differently now. The meek—that is those who have overcome themselves—are the royal natures; to them all things shall be in subjection. The earth is theirs, and God shall crown them kings and conquerors.—*Selected.*

MISSIONARY SKETCHES.

THE Sandwich Islanders entertained a singular idea about the manner in which their islands came into being. Their belief was that the Islands were brought forth, and that Papa, a woman whom they worshipped as a goddess, was the mother of them. The first born, they think was Hawaii, the nearest island to this continent, and the last-born Kauai and Niihau. This Papa had a sister, they say, whose name was Pele. They worshipped her as a goddess, and even when we were there many still believed in her. They say that she first lived at Kauai, and from there removed from one island to another until she took up her residence on Hawaii. They believed that her place of residence, was the pit of the active volcano Kilauea, and that there, all the spirits of good chiefs and men went to dwell. The bad ones went, they believed, to a place of darkness in the center of the earth, over which a god called Milu reigned. In former days the people threw the bones of some of their dead relatives into the volcano. They had the idea that if Pele was pleased with the sacrifice, she would consume the bones, and the spirit of the dead person would be permitted to return and be a familiar spirit to them and be as one of the family. If the sacrifice was not acceptable, the bones were thrown out of the volcano.

While on Hawaii, in company with several other elders, white and native, I visited *Ka Lua o Pele*, (The pit of Pele), as the volcano Kilauea is called. It is the largest known crater in the world. The pit is probably three miles across. There have been times when the whole bottom of the pit was one mass of lurid, seething fire. This must have been an awfully grand sight, but when we visited it, we found an immense field of lava which extended all around the pit, and which resembled in many respects the sea in its wave-like appearance. It might also have been compared to a field of shore-ice from which the water had receded, leaving it shattered and cracked; in fact it looked like a frozen sea except that it was black as coal. In cooling it had cracked, leaving

large seams from which steam and heat issued. In many places you could look down these cracks, and see the flaming fire beneath. We found these cracks to vary from two to eight feet in width, and as we had to cross them to go to the spot where the volcano was then raging, we had to be exceedingly careful, for a false step would likely result in our destruction. In crossing this lava, we felt our way very carefully with our poles, just as men do who cross a frozen lake when the ice is rotten. As we drew near to the then present mouth of the volcano, we came to hills almost resembling lime-kilns in their appearance, out of which a thick, large body of smoke and steam ascended. These were all included in the active crater a few years before we visited it. Latterly it had decreased in size, and these had been thrown up.

After leaving these lime-kiln looking hills and walking towards the mouth of the crater, we had great difficulty in breathing, the sulphurous smoke was so strong. We found the pit in which the fire was raging to be about fifty or sixty feet deep; it was nearly round, and about one hundred yards across. The sides were perpendicular; the strongest heat seemed to be around the sides. On one side there were two large holes very close together, which looked more like the mouths of two very large furnaces than anything else I ever saw. Here the melted lava was in constant motion, surging and heaving like the waves of the sea. The sound which it made was somewhat similar to the paddles of a steam vessel in the ocean, only it was far greater. We heard this sound before we reached the mouth of the volcano, and it resembled to our ears the booming of heavy artillery at a distance. The lava kept flowing in the direction of these two holes of which I spoke, and rocks thrown down upon the surface of the lava would melt when near these holes like sealing wax held in a candle. It was surprising to see with what ease the fire could melt this stony mass of lava, which in some parts of the pit would cool on the surface, and convert it again into a fluid. Sometimes showers of hot lava would be thrown up in the air, and descend on the edges of the pit where we stood. When this occurred the bystanders would have to scamper off as fast as they could, or be severely burned.

The sight of this pit surpassed in sublimity and grandeur anything I had ever witnessed or imagined. It far exceeded what I had read in written descriptions or even what I expected to see. Language fails to convey to the mind a correct idea of its appearance. We were told that a party of natives had just been there, throwing the bones of one of their relatives into the volcano with hogs, fowls, &c., sacrifices with which to gain the favor of Madam Pele the goddess. For some years there had not been any eruptions from this crater which we visited; but others had broken out in the same neighborhood, the fire and smoke of which had been seen for a long distance, and ashes from which it was said, had fallen on the decks of vessels hundreds of miles at sea. From these eruptions the lava had ran down to the sea, sweeping everything before it, heating the sea for several miles in such a manner as to kill large quantities of fish.

The island of Hawaii is very frequently shaken by earthquakes, the effects of the hidden fires. Our elders travelled and preached considerably upon this island and large branches were built up.

HALF the truth may be a lie, in the absence of the other half.

SATAN'S promises are like the meat that fowls set before birds, which is not meant to feed them, but to take them.

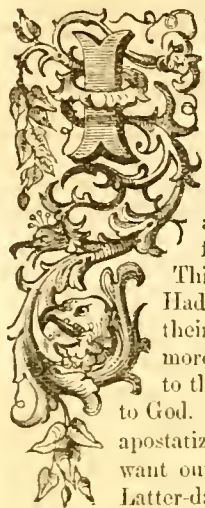
The Juvenile Instructor.

GEORGE Q. CANNON

EDITOR.

SATURDAY, OCTOBER 1, 1870.

EDITORIAL THOUGHTS.



Has been remarked in the Church that many of the educated men who have joined it have fallen into transgression and apostatized. The little learning they had obtained was in advance of that of many of their associates, they were, therefore, lifted up in their hearts, became proud and forgot that all they had received came from God.

This has been the effect of a little learning. Had these men been more thoroughly educated, their knowledge would have led them to be more humble, to be less disposed to take credit to themselves and more ready to give the glory to God. If education was likely to make people apostatize, we should be averse to it; we should not want our children, or any other children of the Latter-day Saints, to be educated. It would be

much better for them never to learn to read or write, to master mathematics, to obtain a knowledge of history, of science or the arts, if these acquirements would cause them to deny the faith, desert the truth and become apostates. We think faith in God, love for, and obedience to, the truth, of far greater worth than an education such as is obtained in the school-room, and if children could not have the former if they had the latter, then we would say let the latter go; for a school-room education is not to be compared with the knowledge of God and the love of the truth.

But, right here, the question arises: Can not a man be a faithful, upright, true servant of God and be a man of good education besides? We have met with people who thought not. They thought learning so dangerous that they boasted of their ignorance. In their feelings they were opposed to the learning to be obtained in schools, and they thought they were justified in having these feelings by what they had seen.

Now, if no ignorant men had ever denied the faith, this kind of reasoning would be excellent. But it is a fact that both educated men and ignorant men have apostatized. Therefore, education is not the only cause of apostacy, and ignorance is not a safeguard against it. But, it may be asked, Is not an educated man more likely to apostatize than an ignorant man? Yes, if with what is called education he has imbibed error, and holds that error as truth; or, if instead of being humble and childlike, he prides himself upon his knowledge, and when truth is taught or counsel is given by the servants of God, he makes his education a standard by which to judge of its correctness. The apostle Paul says: "No man by wisdom found out God." There is a wisdom and knowledge higher than that obtained by school-room education, or from school books, and if an educated man does not acknowledge this and act upon it, then his education proves a snare to him, and he is more likely to become an apostate than an ignorant man in the same circumstances. The difficulty with education obtained in schools among the Gentile nations has been that it is not founded in truth; many things are taught as true which are not true.

When a man receives an education of this kind it will lead him astray, unless he has so much faith in the gospel that he can throw aside everything that comes in contact with its principles and teachings. This is not an easy thing for men to do; hence there are but few men who are called educated who receive the testimony of the elders, or who, when they join the church, have faith enough to stand. Another difficulty with such education is, that a man who obtains it feels that it has given him a superiority over his uneducated neighbor, and he can not stoop to be taught by him, even though the latter have God's eternal truth to give him. This is the difficulty with the world just now—it cannot receive the gospel of Jesus from men no better educated than the elders of the church of Jesus Christ of Latter-day Saints.

But a good, sound education, such as can be obtained now among the Saints, is an excellent advantage to young people. We have schools now taught by elders, in which children can obtain learning without doubt and unbelief being mixed with it. The elders can teach the children that the gospel is pure truth, that it is of far greater worth and more reliable than the systems of men; that the teachings and counsels of the servants of God are of the first and highest importance, and should be obeyed accordingly. Then, with such a foundation as this to build upon, school education will do good and not injury; it will qualify our boys and girls to be more useful and better members of the church than if they were ignorant; and it will prepare them to fill with honor the stations which, in the great future of the work of God, they will be called to occupy. We say to the Juveniles, therefore, obtain as sound and thorough an education as you can. If you can go to the University, do so. Acquire and treasure up knowledge. But always remember to cherish faith in the gospel and confidence in the servants of God. Let no doubts enter your hearts upon these subjects. Let it be fixed knowledge in your minds that the gospel is true, and that it and the priesthood of God must be obeyed, and if anything come in contact with that, reject it. By so doing you will be preserved from the evils of error and falsehood, and from apostacy.

BOYS and girls who live in this country and were born here, have but little idea of the manner in which people in other countries and in large cities in this nation live. Our manner of life and style of doing things are so different here, to what they are elsewhere, that unless a person has visited other lands, he can not conceive of the contrast. We read the other day that in New York there are houses, which poor people rent to live in, where from seventy to one hundred and forty, and even as many as one hundred and eighty human beings have been found living under the same roof, and yet the house did not occupy more space upon the ground than twenty-five by fifty feet. You ask, how is it possible that so many persons can live in a house of that size? They are built with four, and sometimes five, stories above the cellar. But think even then how closely packed the people who live there must be! If we count the cellar, and add it to the five stories, there are six stories upon which people live. Divide one hundred and eighty by six, and we have thirty souls to every floor, and these floors are only twenty-five by fifty feet!

Of course where people of all kinds and of both sexes, men and women, boys and girls, are so closely packed together, corruption and crime must prevail to a great extent. And then the children, how is it possible that they can be pure! From such dens of vice little truants, thieves, vagabonds and beggars come forth by hundreds. These poor creatures are in many respects in a worse condition than the brutes. The brutes of one kind know as much and no more than all the rest of the

brutes of the same kind. But this is not the case with these children. They are degraded far below the level of other children. They see nothing but vice around them, and are trained in nothing but wickedness. They are not, therefore, so much to be blamed as those are who teach them and set them these examples.

To save children of this class from utter ruin, a few rich men, moved with pity, have established near the edge of New York city, a house which they call a Juvenile Asylum. In this asylum they have gathered about five hundred children of both sexes, the drift of the dirty streets, docks and alleys and every other low place of the city. Children are sent to this asylum by the officers of the law, and when there they are watched and kept within the grounds so that they cannot run away. Here they remain and are trained, sometimes for a few months, in other cases for more than two years. After that they are sent out to Chicago, where there is an agent, who provides them with homes wherever he can get people to take them. In many instances they become useful and respected members

of society. But then, these children who are thus trained are only like a drop in a bucket compared to the thousands who are left in New York and other large cities to grow up in poverty and vice.

How thankful the Juveniles of this country ought to be in reflecting upon their condition in these mountains. They have a healthy, free country to live in, where there is plenty of room, where destitution and want are scarcely known, where good examples are constantly before their faces, and where they are taught the truths of heaven. Do you think of these things, little readers? When you sit down to your parents' tables spread with food in plenty, do you feel thankful for it, and reflect upon the numbers of children in other lands who have to beg their bread, and are pinched and starved for want of something to eat? Do you feel thankful for comfortable houses, for warm clothing, for the beds on which you lie, and the covering that is spread over you while you sleep? In this land we know not the misery of the people of other lands; if we ever have known it or read about it, we are apt to forget it.

THE SPHINX.

{For the Juvenile Instructor.

THERE is much uncertainty as to the time when the building resembling a human head was built, and even the purpose for which it was erected; about the pyramids, also represented in the plate, much more is known, although not with absolute certainty. The ancient Egyptians seem to have taken advantage of any natural formation on the surface of the earth, to assist them in carrying out their grand architectural conceptions in building. For instance, a rock that, in itself, was unsightly, was made useful, material not wanted was removed, much as the sculptor works on a rock, that which was left was worked into shape according to a design. This appears to have been done in forming the Sphinx, the subject of the engraving.

It is supposed that some mighty monarch is represented by this high image, set up near the pyramids; others say it is a symbol of Deity. The name used by the Egyptians to designate it does not help us much; R-m-sho is variously rendered as Remsho, Hor-m-kho, and Armachis, all of which names the same phonetics would form. There is something "about the sun" in it, for that is what Re means. One thing is certain, it was at least 2000 years before Christ that the Sphinx was built.

It is said that the Sphinx is forty feet above the present level of the soil, and that only the head and shoulders are now visible above the sand. No doubt this structure presented an imposing appearance when Egypt was in her

glory, four thousand years ago. The head was formerly covered with a cap, part of which still remains; it had also a beard, much in the style of the Pharaohs, or Egyptian kings. Travelers have taken the trouble to remove the sand, and thus expose the lower parts. It appears to have had a body of an animal form, recumbent, with the paws extended, as generally represented in pictures. The



Sphinx. has been used as an ornament both in ancient and modern times; ancient temples, and the abodes of the opulent, were approached by avenues of great length, on either side of which were placed colossal Sphinxes.

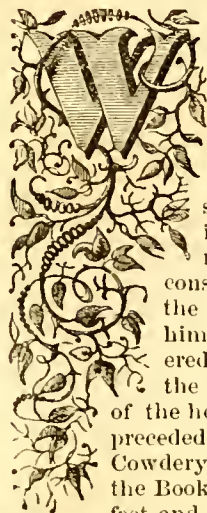
We may reasonably conjecture that the Sphinx was in some way associated with religious worship; offerings were made to it in the reign of Thoth-

mes IV, a monarch who reigned about 1700 years before Christ. This may be inferred from a statement made on a tablet in hieroglyphics, placed at the side of the Sphinx. This tablet informs us who the monarch was that offered incense and oblations; and, other inscriptions, down in Roman times, tell us of acts of adoration done.

Egypt is a land of mystery, the sacred writings or hieroglyphs, are mystical in meaning; the artist has contrived to give an idea of their appearance, on a tablet or a block of stone in the foreground. A man sitting on a chair, or throne, with the right hand elevated is a symbol of sovereignty. The phonographic equivalent of the symbol is Soten, which means king.

Biography.

JOSEPH SMITH, THE PROPHET.



WHILE Joseph and Hyrum were in jail at Carthage, their younger brother Samuel, started on horseback from where he lived to see them. While on the way he was pursued by mobocrats; but escaped from them by the fleetness of his horse. He reached Carthage in safety, from whence he went to Nauvoo in company with the bodies of his martyred brothers. The excitement consequent upon this chase, and his grief at the death of his beloved brothers, threw him into a fever from which he never recovered. He died on the 30th of July. He was the third person baptized by the authority of the holy priesthood in this generation, being preceded by his brother Joseph and Oliver Cowdery only, and was one of the witnesses to the Book of Mormon. He was a humble, steadfast and truly good man, and had preached the gospel faithfully from the time he received it up to the last of his days on earth.

Before the President of the Twelve Apostles and the majority of the quorum could return to Nauvoo, an anxiety began to be exhibited by certain parties to arrange affairs to suit themselves. Among the first of these attempts was that of William Marks, who was President of the Stake of Zion at Nauvoo. He was eager to have a Trustee-in-Trust appointed to take charge of affairs; others were anxious to have the Church organized; we suppose they wanted to appoint a President; but Doctor Richards, Bishop Whitney and other staunch men, were opposed to any appointments or other business of that character being attended to before the Twelve Apostles returned.

Brother Geo. A. Smith, who, with other elders, was laboring in Michigan at the time the news came to them of the murder of Joseph and Hyrum, reached Nauvoo on the night of the 28th of July. Elder Parley P. Pratt, arrived from his mission on the 10th inst., and the elders from various parts of the States, having had the sad news of the death of the prophet and patriarch confirmed, began to arrive home. They seemed weighed down with gloom. On the 3rd of August Sidney Rigdon arrived from Pittsburg.

Immediately upon his arrival he began to lay his plans to have the Church accept him as President, or as he called it "Guardian." Elders Parley P. Pratt, Geo. A. Smith and Willard Richards, saw him after his arrival, and an appointment was arranged to meet together in council the next (Sunday) morning; but he failed to meet with them. He evidently had no wish to come face to face with them, as he would have done had his intentions been honest, upright and honorable. He desired to get at the people, and he shunned councils in which the apostles and the men of authority and understanding met; they would sift his pretensions too closely; but he was eloquent, and hoped by meeting with the people his oratory would win them. He was not averse, however, to holding secret councils with a certain class of persons, those who had lost their faith, and were in the dark, and were ready for any delusion that might present itself. His pretended visions and revelations he related to them, and they

accepted them as divine. But from the apostles who were then there he endeavored to conceal his movements; and in doing this he plainly showed the spirit he was of, for the righteous are as bold as lions; they do not work in the dark; they do not plot in secret and try to hide their plans from their brethren, but declare the counsel and word of the Lord plainly and in a way to be fully tested. He knew these apostles had the keys by which they could test his claims and so-called revelations, and also the claims and revelations of every man who professed to be sent of God, and therefore he avoided them as much as possible.

That day was the 4th of August, and at ten o'clock that morning the people assembled at the grove, which was the usual place of meeting in the summer time, and Sidney Rigdon preached from the words: "For my thoughts are not as your thoughts, neither are your ways my ways, saith the Lord." He related a vision which, he said, the Lord had shown him concerning the situation of the Church, and said there must be a guardian appointed to build the Church up to Joseph, as he had begun it. He was the identical man, he said, that the ancient Prophets had sung about, wrote and rejoiced over, and he was sent to do the identical work that had been the theme of all the Prophets in every preceding generation. He told many more things equally foolish to the people about the fate that awaited his enemies and the great things that he was to perform, adding that if it were not for two or three things which he knew, the Latter-day Saints would be utterly destroyed, and not a soul be left to tell the tale.

In alluding to this sermon afterwards, Brother Parley, P. Pratt humorously said of himself, "I am the identical man the Prophets never sang nor wrote a word about."

In the afternoon Sidney Rigdon requested William Marks, President of the Stake, to give a notice out to the Saints that there would be a special meeting of the Church held at that place the ensuing Thursday, the 8th inst., for the purpose of choosing a "Guardian." Marks was in entire sympathy with Rigdon, and it suited him exactly to have this meeting held, for, whether he aspired to position himself or not, he was very anxious to have a President and Trustee-in-Trust appointed without delay. Doctor Richards proposed waiting till the Twelve Apostles returned. Marks replied that President Rigdon wanted the meeting on Tuesday, but he had put it off till Thursday. He justified the haste in calling the meeting by saying that Rigdon was some distance from his family, which was in Pittsburgh, and he wanted to know if the Saints had anything for him to do; if not, he wanted to go on his way, for there was a people numbering thousands and tens of thousands who would receive him; he wanted to visit other branches of the Church around, but he had come here first.

The design in this was very clear. The excuse was that Sidney Rigdon's family was in Pittsburgh; but what of that? To an Elder in the path of duty, being at a distance from his family made no difference, if God required his labors. But Sidney Rigdon had only arrived in Nauvoo the day before, and yet he was in such haste that he could not wait a few days for the Twelve Apostles to arrive! The fact was he hoped to carry out his design before they could reach Nauvoo. It was no part of his scheme to wait for them. The leading Elders were all dissatisfied with the appointment of a meeting in so hurried a manner. The Twelve Apostles were soon expected home, they said, and to have a meeting before their arrival seemed like a plot to take advantage of the situation of the Saints. But God was watching over His people, and His providence was overruling all for good and for the accomplishment of His designs.

RAGGED SCHOOLS.

*From "TRIUMPHS OF INVENTION AND DISCOVERY."
Published by T. Nelson & Sons, London.*

TWENTY years ago there was a cobbler's room in a little old house in St. Mary Street, Portsmouth, which used to present a strange and interesting spectacle. The cobbler himself might have been seen sitting on a stool in the middle of the room, with an old shoe between his knees, a gray-haired, venerable man, with spectacles turned up upon his massive brow, alternately engaged in patching up the shoe and hearing a ragged urchin—who stood in front of him with a little primer in his hand—say his lesson. A number of other ragged boys and girls stood or squatted about the room, which was littered with books, lasts, old shoes in various stages of decay, cheap prints, and bird cages. That was John Pounds, the shoemaker and philanthropist, engaged in the duties of his ragged academy. A poor cobbler, obliged to work at his trade, late and early, to get a living, with little education himself to boast of, but earnest, warm-hearted, resolute in well doing, John Pounds managed, with his small means and scanty opportunities, to do more for the good of his race, by his own unaided, independent exertions, than many a grand society with large funds and numerous agents.

Born of very humble parents in Portsmouth, in 1766, John Pounds began life at an early age as a shipwright in the dockyard. An accident, however, broke one of his thighs and crippled him for life; and he had to look out for some other mode of winning his bread. A sedentary occupation, of course, suited him, and so he took to shoe-making and mending. Being a steady, diligent young fellow, he did a good stroke of work; and as he did not spend much upon himself, he thought he could not do better than relieve his brother of the burden of one of his numerous children—besides, it would be company for himself. Accordingly, he took one of his nephews to live with him, the one least likely to be able to do much for his own living, for he was a pale faced little fellow, with his feet overlapping each other and turned inwards. Pounds, a cripple himself, was grieved to the heart every time he looked at the child's deformed feet, and saw him hobbling helplessly about the room. He turned over in his mind what he could do to repair the deficiencies of nature, and being of an ingenious mechanical turn, constructed an apparatus of old shoes and leather, by wearing which his nephew got his legs twisted into their proper position, and could run about with ease. With the removal of the deformity his health improved rapidly, and having done so much for his body, his uncle now set about doing what he could for his mind. He had never had the benefit of any education to speak of himself, but he could read and write, and had a smattering of arithmetic. He was rather fond of reading, like all persons whose lives are mostly spent in-doors, though he had not many opportunities of cultivating that taste. What little learning he had picked up, in one way and another, chiefly, of course, if not entirely, by self-education, he resolved to impart to his nephew. He began to teach him reading, and the task soon became one of his greatest pleasures. The boy showed himself an apt and willing pupil; but Pounds thought he would make more progress if he had a companion, and invited a poor neighbor to send his children to be taught. The invitation was gladly accepted, and led to others. The poor folk round about were delighted to have their children kept out of mischief, even if they did not learn much; and Pounds grew more and

more attached to the work as he proceeded. Teaching became quite a passion with him; he threw his whole heart into the work, studied the children's ways, interested them in their lessons, and so ingratiated himself with them that they soon began to think going to the cobbler's school better fun even than making dirt pies or breaking windows. His little booth was soon filled with his ragged pupils every day.

"His humble workshop," says the writer of a memoir which appeared soon after his death, "was about six feet wide, and about eighteen feet in length, in the midst of which he would sit on his stool with his last or lapstone on his knee, and other implements by his side, going on with his work and attending at the same time to the pursuits of the whole assemblage, some of whom were reading at his side, writing from dictation, or showing up their sums; others seated around on forms or boxes on the floor, or on the steps of a small staircase in the rear. Although the master seemed to know where to look for each, and to maintain a due command over all, yet so small was the room, and so deficient in the usual accommodation of a school, that the scene appeared to the observer from without to be a mere crowd of children's heads and faces. When the weather permitted he caused them to take turns in sitting on the threshold of his front door, and on a little form on the outside, for the benefit of the fresh air. His modes of tuition were chiefly of his own devising. Without even having heard of Pestalozzi, necessity led him into the interrogatory system. He taught the children to read from hand-bills and such remains of old school books as he could procure. Slates and pencils were the only implements for writing; yet a creditable degree of skill was acquired, and in ciphering the rule of three and practice were performed with accuracy. With the very young especially, his manner was particularly pleasant and facetious. He would ask them the names of different parts of the body, make them spell the words, and tell their uses. Taking a child's hand, he would say, "What is this? spell it." Then slapping it, he would say, "What do I do? spell that." So with the ear and the act of pulling it; and in like manner with other things. He found it necessary to adopt a more strict discipline with them as they grew bigger, and might have become turbulent, but he invariably preserved the attachment of all. In this way some hundreds of persons have been indebted to him for all the schooling they ever had, and which has enabled many of them to fill useful and creditable stations in life, who might otherwise, owing to the temptations attendant on poverty and ignorance, have become burdens on society, or swelled the calendar of crime."

As his little room began to fill, Pounds felt the necessity of making some selection in the candidates for admission, and thought it right to pick out those who seemed to stand most in need of discipline, and who ran the greatest risk of going to the bad without it. He always preferred to take in hand what he called the "little blackguards," and prided himself on taming the unruly spirits, and turning them out respectable, orderly, well-behaved members of juvenile society. His tender, compassionate heart was moved with pity for the multitude of poor, ragged children who were left to go to ruin in the streets; and of these the worst class were those whom he found it no easy matter to bring to his school. The thought of their destitution, ignorance, evil tendencies and associations would not let him rest till he had tried his hand with them; and when they would not come to him, he went to them; when he could not gather any of the black sheep into his fold any other way, he won them by art. He sought them out in the streets, tried to excite their interest by talking with them and telling them stories,

and was often to be seen running after some ragged boy holding a fine roasted potatoe under his nose, to try and tempt him to go with him. He knew how irksome and disagreeable restraint and discipline must be to those wild Arabs of the pavement; how difficult it is for them to settle down to learning lessons, and to keep out of mischief. So he took care when once he had got them in his booth to make the lessons as amusing and entertaining as possible, showed them his tame birds, of which he had a collection, and on which he had first exercised his powers of tuition, and tried to keep them from a relapse into evil ways and bad company, by exhibiting not only the profit, but the pleasure of self-improvement and good behaviour. And in this simple, earnest, devoted way he reclaimed many hundred ragged little outcasts, and gave them a good start in life with a very fair elementary education; and, what was of more moment, sound moral and religious training.

(To be continued.)

THE YOUNG LADIES' COLUMN.

Resolutions adopted by the 8th Ward Department of the Ladies Co-operative Retrenchment Association, Salt Lake City, Organized July 12th, 1870.

Resolved: That we, the daughters of Zion, in conformity with the wish of our beloved President, (Brigham Young), and realizing it is our duty as daughters of Elders in Israel, do most truly and sincerely sustain and enter into the Co-operative Association, that the ladies of the Church of Jesus Christ of Latter-day Saints formed, and we are determined by the help of the Almighty to so order our lives that we shall be worthy of the name we bear, and we do unitedly pledge ourselves to uphold and sustain the Sisterhood in doing good.

Resolved: That inasmuch as we have come out from the world that we may become a light thereto, we will show by our daily walk and conversation, also by our dress that we are that light. We will dress in a becoming manner. We will not follow after the fashions of the wicked world, but will endeavor to attire ourselves as becometh Saints of God, and as much as possible in the workmanship of our own hands, and will exercise our united influence in making them fashionable.

Resolved: That inasmuch as order is the first law of heaven, we will endeavor to learn the law by making ourselves acquainted with the principles of life and salvation. We will study the Bible, Book of Mormon, Doctrine and Covenants, and all works pertaining to our holy religion. We will not speak lightly of the sacred ordinances of the house of God or ridicule our brethren and sisters, but will sustain them with our faith and prayers when they speak to each other of the things pertaining to the Kingdom of God.

Resolved: That we will not speak evil of anyone, but will be kind to all, especially the aged and infirm, the widow and the orphan. We will endeavor to become acquainted with the laws of Nature, that we may become strong, healthy and vigorous. We will also study all literature that will qualify us to become ornaments in the Kingdom of God, that we may merit the approbation of our brethren and sisters and of God.

MISS CLARA E. ROBINSON, President,	
MISS ELLEN H. McALLISTER,	
MISS BETHULA PALMER,	
MISS ESTHER J. FLETCHER,	} Councilors,
MISS MARY S. LEAVER,	
MISS ELLEN BARNES,	
MISS MARY E. BRINGHURST,	
MISS ANNA B. STARR, Secretary	

Selected Poetry.

MONEY.

Money borrowed is a foe
Veiled in kindly seeming;
Money wasted is a friend
Lost beyond redeeming.

Hoarded it is like a guest
Won with anxious seeking,
Giving nothing for his board
Save the care of keeping.

Spent in good, it leaves a joy
Twice its worth behind it;
And who thus has lost it here
Shall hereafter find it.

BABY BOY.

What shall we sing of you, baby boy?
Somebody's hope and somebody's joy,
Fair as the flowers beside you there,
Catching the light in your curly hair.

Cheeks so chubby and eyes so bright,
Dimpled form in its slip of white,
Rounded and polished in cherub style,
What are you thinking of all the while?

What will you do with the five pink toes,
Grasped in the chubby hand so close?
Are you wondering if nice, soft feet
Are good for a dear little hoy to eat?

Wise as a sage is the dimpled face,
Arm outstretched with a speaker's grace,
Eloquent picture of life and love,
When did you drop from the sphere above?

Rosy, rollicking baby boy,
Somebody's hope and somebody's joy,
Tempting morsel of human clay,
Whose little treasure are you to-day?

Bright is the joy of the girl or boy
Who in earnest keeps on trying;
Some good to do, though the years are few
And time on wings is flying.

Helping the weak, with a temper meek
Is a duty laid before us;
Avoid the wrong as we pass along
For God is watching o'er us.

JUVENILE INSTRUCTOR

Is published in Salt Lake City, Utah Territory,
EVERY OTHER SATURDAY.

GEORGE Q. CANNON, EDITOR & PUBLISHER.

Single Copy, per Annum.....\$3 00.
Single Copy, for Six Months..... 1 50.

Grain brought to this City for the JUVENILE INSTRUCTOR will be received at the office of our paper—DESERET NEWS BUILDINGS.